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The medicine men are differentiated as good and bad. According to Antonio, there are "few among the Bakairí and Auetó, more among the Nahuquá, many among the Mehinakú, and too many among the Kámayurá." There were none living on the Paranatinga at the time. Anyone can become one, but it is very difficult. "One must learn a great deal." One is supposed to drink only starchy broth for four months,* enjoy no salt and eat no

* This fasting is also very good if one wants to excel in the art of shooting fish, and in this case it is sufficient if one does not eat anything but starch-paste for a month. Antonio did this and was very satisfied with the result.

meat, fish, or fruits, one is not supposed to sleep but to drum ceaselessly on the skull with the fists so that the swollen eyes are very painful in the morning, bathe a great deal, scratch arm and chest bloody, etc. Antonio wanted to study medicine, but was afraid of this difficult internship. Felipe made a good start in the same endeavor, but did not succeed, because he had no teacher. The chief art of the accomplished master of sorcery is exhibited in the use of poisons. With these he kills others and he even kills himself in order to be able to change himself into another shape. We are to become acquainted here with a conception of death which takes some getting used to, but which is in direct agreement with the life of the shadow during sleep.

Let us hear first how sickness and death come into the world, in spite of the good medicine-man of one's own village, who with all his might combats the evil one from the foreign village. The evil one is a bad person whom no one likes because he kills instead of healing. He mixes the poison from wasps, from the tocandyra ant, and from other such animals with oil and resin from the almesca and pindahyba in a calabash. From the man whom he wishes to harm he obtains either hair, by stepping on it when it is being cut or even cutting it himself when the man is asleep, or a bit of blood by tossing a finely pointed twig of jatobá, pindahyba, or pau de olho in his direction and then picking

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[756] [262] [785] In regard to initiation, Karl von den Steinen tells us that the candidate had to subsist solely on starch broth, hit himself continually on the head, and at the same time scratch his arms and chest until blood ran. (14) On the other hand,

14. Karl von den Steinen, op. cit., pp. 440-441.

[276] Capistrano de Abreu relates that the novice had to swallow "drugs such as timbo, pindova, vaimbé, and other cipos" and learn the language of karoui. On the day of the initiation the candidate would go for a walk with his master, who gave him the infusion to drink. (15)

15. Capistrano de Abreu, op. cit., Vol. 4, pp. 235-238.

796 The Bakairí had quite an elaborate ceremonial system, as may be inferred from the information obtained /268/ the Indians of Simões Lopes. Dancing and singing were done not only when there was an abundance of food or when economic activities permitted it, but especially at times such as the maize harvest, or the occasion when the ears of the boys about to be secluded were pierced, or at times of the celebration of the tadaunúto, or end of the uanki state, the building of houses, the beginning of the clearing of a field, or finally the distribution of cotton among the women. On those occasions [574] neighboring groups were invited and the festivities lasted for 534 days. Bakairí musical instruments consisted of bamboo flutes and bells for the feet made of piquí shells. The informants recalled four kinds of flutes: enimi and kanagera, sacred flutes kept hidden from the eyes of women and children, and tadãua [531] and nakigoro, used in secular festivities. The Bakairí also had gourds filled with seeds or stones, called pako, and wooden sticks decorated with geometric designs.

738 came back to the village to play tricks on people. The Bacairí did not believe that the ghosts of the dead caused death and, therefore, were not afraid
776 of them. They were, however, afraid of certain
761 evil spirits—for instance, *ewakapéu*, who caused
753 death and sickness.

756 To become a shaman (*pidjí*), a young unmarried man would train with an old shaman for a period of 6 months to a year. During this period
● [748] sexual intercourse was forbidden, fasts were periodically observed, and the novice had to abstain from eating meat. Much of the training took place in the woods, where the old shaman would
[755] teach the novice the curative properties of roots and herbs and, also, how to get in touch with the
756 ghosts of dead shamans. The training would be
757 complete when the novice acquired his own spirit
[745] helper, which was always the ghost of a dead shaman. Sometimes the revelation was so powerful that the young novice would fall to the ground in a trance. The spirit that then appeared to
[539] him instructed him how to make a flute (either *emíni* or *kunapéu*), which he kept in the sacred flute house, and gave him a special tune by which he could always call his spirit helper. The novice had then to prove himself by curing some sick person or by finding lost property. If he were successful he became a recognized shaman.

756 Before beginning a performance, shamans al-
755 ways fasted for several days and smoked heavily. In curing a sick person the shaman asked his spirit helper for instructions which usually were explanations of how to remove objects from the body which caused the illness. Besides removing
758 objects from the body the shamans prepared med-
757 icines. Headaches and pains in the body were cured by juice of the *penáiu* tuber, and *turúpi* leaves were used for pains in the chest. For
[752] healing the wounds made by the scratcher the juice made by boiling the *kuwatáni* plant was
[753] used. The Bacairí also prepared aphrodisiacs from the *kutáino* plant and by mixing piqui nuts, honey, and turtle eggs.

GAMES

526 The Bacairí played, and still play, a form of Indian football called *toinyumíli*. The ball (*toin*)
[314] was made by covering a round gourd with native rubber, leaving a small opening. The gourd was